



## **512399 - Is it permissible to make a human voice using AI to recite the Quran, and is there reward in that?**

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### **the question**

If I take the voice of a human and put it through an AI program and make it recite the Quran, is that haram or halal? And will it bring reward?

### **Detailed answer**

Praise be to Allah.

Firstly:

It is not permissible to make voices, or to manipulate them or alter them, except with the permission of their owners, so as to avoid troubles, tampering and upsetting others.

Someone may take a person's voice and manipulate it, making it say evil words or make statements or give instructions in his will, and so on, and that will result in wealth being taken unlawfully and people's honour being tarnished, resulting in confusion and chaos. Therefore it is not permissible to do that except with the permission of the owners of the voices in question, for permissible purposes which not detrimental to anyone.

From the above, we may conclude that using someone's voice and making it say things is only permissible when it meets the following conditions:

1. It should be done with the permission of the owner of the voice.
2. It should be done for a permissible purpose.
3. It should not lead to any harm.

If the owner of the voice gives permission for his voice to be used to recite Quran, there is nothing



wrong with that.

Secondly:

If someone's voice is used to recite Quran even though in reality he did not recite it, he will not attain a reward for reciting Quran, but if someone else benefits from this recitation, he will be rewarded for benefitting people and calling them to what is good, because in this case the voice is a tool which is being used for good, and the owner of the voice gave permission for that, so he will have a share in the reward.

But if someone gives permission for his voice to be used for haram purposes, such as singing, and it is shared among people, then he will be a partner in that sin.

Allah, may He be exalted, says (interpretation of the meaning):

{And cooperate in righteousness and piety, but do not cooperate in sin and transgression. And fear Allah; indeed, Allah is severe in penalty} [al-Ma'idah 5:3].

Muslim (2674) narrated from Abu Hurayrah that the Messenger of Allah (blessings and peace of Allah be upon him) said: "Whoever calls others to guidance will have a reward like that of those who follow it, without that detracting from their reward in the slightest. And whoever calls others to misguidance will have a burden of sin like that of those who follow it, without it detracting from their burden in the slightest."

An-Nawawi (may Allah have mercy on him) said in *Sharh Muslim* (16/226): Regarding the Prophet's words "Whoever sets a good precedent... Whoever sets a bad precedent..." and, in the other hadith, "Whoever calls others to guidance... whoever calls others to misguidance...":

These two hadiths clearly indicate that it is recommended (mustahabb) to set good precedents and it is forbidden to set bad precedents, and that whoever sets a good precedent will have a reward like that of everyone who acts upon it until the Day of Resurrection, and whoever sets a bad precedent will have a burden of sin like that of everyone who acts upon it until the Day of Resurrection. The one who calls people to guidance will have a reward like that of those who follow



it, and the one who calls people to misguidance will have a burden of sin like that of those who follow it, whether he is the one who started that guidance or misguidance, or someone else did that before him, and whether it involves teaching knowledge, an act of worship, a matter of etiquette or anything else.

The Prophet's words "and it is acted upon after he is gone" mean: if he sets the precedent, whether others act upon it during his lifetime or after his death. And Allah knows best. End quote.

And Allah knows best.